

INNER MISSION LEAFLETS.

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J. B. PATON, D. D.

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Inner mission leaflets

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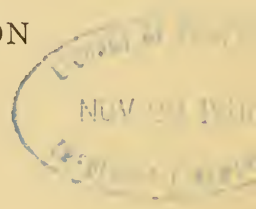
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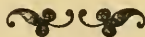
INNER MISSION LEAFLETS.

TO PROMOTE CHRISTIAN UNION
IN SOCIAL SERVICE.



By J. B. PATON, M.A., D.D.

The INNER Mission of the Church, in contrast to its OUTER or Foreign Mission, is its Mission *within* the land in which it is planted. Its object is that the country which the Church thus occupies shall become a truly Christian country in which the institutions and usages of Society, and the laws and life of the people, harmonize with the righteous will of God.




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FOREWORD.



HE INNER MISSION of the Church, in contrast to its OUTER or Foreign Mission, is its Mission *within* the land in which it is planted. Its object is that the country which the Church thus occupies shall become a truly Christian country in which the institutions and usages of Society, and the laws and life of the people, harmonize with the righteous will of God.

The two series of leaflets in this volume are called "Inner Mission Leaflets" because they seek to promote this Inner Mission of the Church, either by setting forth the principles of that mission, or by showing in definite ways how that mission may be fulfilled.

The phrase "Inner Mission" attracted and impressed me when visiting Germany during the early years of my ministry, when I became acquainted with Pastor Wichern, who expounded and enforced what he called the Inner Mission of the Evangelic Church of Germany. The phrase seemed to me to bring into vivid relief and definite vision the immediate and practical work of the Church in his country and in our country. The widespread awakening of thought and activity in our Churches with regard to the social life of the people, is a conspicuous and significant feature of our age, and it is hoped that these leaflets may help in some measure to further the social redemptive ministries of the Church. In these ministries happily all Christian men and women can co-operate in a close and happy alliance. The motto therefore which expresses the underlying thought of these leaflets, is "Union in Service."

These leaflets have been written during the last few years as the occasion for them arose, but chiefly they have been written to describe and promote movements which were set on foot in order, in differing ways, but with one aim, to fulfil the Inner Mission of the Church. They have been, and will be, circulated as separate leaflets, and they are now printed in one volume at the request of many friends who have desired to have them in this collected form.



Motto :—" Union in Service."

FIRST SERIES.

- 1.—The Good News of "The Kingdom."
- 2.—Christianity and the Well-being of the People.
- 3.—The Scottish Christian Social Union.
- 4.—Home Reunion.
- 5.—Social Redemptive Work.
- 6.—A Message sent to an Assembly of Young Christian People.
- 7.—Home Department of the Sunday School.
- 8.—Moral Training in Day and Evening Schools.
- 9.—Social Institutes' Union.
- 10.—How to save the Drunkard.
- 11.—How to Control the Drink Traffic.
- 12.—Associate Guardians.—the Elberfeld system of poor relief adapted to England.
- 13.—Juvenile Crime and Immorality in Europe.
- 14.—The Social Mission of the Church.
- 15.—The Christian Endeavour Union—a Brigade of Service.
- 16.—A Letter on Religion in Schools.



The GOOD NEWS of “*The Kingdom.*”

INVITATION TO SPECIAL MISSION SERVICES.

“**BE YE SURE OF THIS**, that the kingdom of God is come nigh unto you.”—*Luke* x. 11.

“**For unto you is born a Saviour who is Christ the Lord.**”—*Luke* ii. 11.

“**Glory to God in the highest, and on earth peace, good will towards men.**”—*Luke* ii. 14.

READ. AND ASK, ARE THESE THINGS SO?

This is good news for the world: “**THAT THE KINGDOM OF HEAVEN IS COME NIGH UNTO US.**” Too good to be true: some of you will say. But many in this town can assure you that **it is true**. And we want you to hear some of us “*showing the glad tidings of the Kingdom of God!*”

What makes the joy and harmony of heaven? It is this, that the love of God, our Father, fills every heart, and that His sons and daughters there do His good and perfect will in everything. And the KINGDOM OF HEAVEN comes here, when our Father's love fills our hearts, and **we learn to do what is right and helpful to one another** in everything, for this is our Father's will concerning us.

Now, dear friends, this is **The Good News** we have to tell. Some of you mistake the glorious gospel of the blessed God. **THE GOSPEL** is just this—that God wants this world to become like His heaven, and that He fills those who accept His grace in Christ, and who become His sons and daughters, with the same intense desire as His own, so as to labour with Him for this end.

You know there are great evils and great misery in this world—you may feel them in your own heart. How are these to be taken away? How can the kingdom of Heaven with its pureness and peace come into a wicked world like this—into hearts like ours? It is no easy matter: God has shown that He thinks it is not an easy matter. But this “**GOOD NEWS**” of which we speak tells us what He has done, and what He leads us to do for so great a result: and God's way, we know and can show you, is right and will certainly succeed. For **THE GOSPEL** shows us

The Infinite Love of our God

seeking us and spending itself in measureless sacrifice, and labour, and suffering, to win us back to Himself, to free us from the bondage and the curse of all evil, and to restore in

us and in human society the **order, health, and happiness** which spring only from His righteousness. Yes, it is the power of

Eternal Divine Love,

which has stooped even to the cross and the grave for weary, sinful men, that alone can lift them up from their dark troubles and sins, break their heavy bonds, give them true love to one another, and so bring to this world the brightness and peace of heaven. And **we want to tell you** that His love, breaking in its passionate desire for you now, as it broke in the heart of Christ on the cross, *seeks you now* to save and bless you.

Is not Redeeming Love like this, seen in the life and death of Christ, worthy of our God, our Father? It is the very Highest, Noblest, Best that man can conceive. Therefore **magnify our God with us**, who has done such great things for us. Come in penitence and joyful trust to our Father and yours, and receive forgiveness and a new life through His Son, who has shown us His love.

But more than this, God fires the hearts of all who come to Him with love like His own. They only are true Christians who have the

Spirit of Redeeming Love,

which seeks with sympathy, and with self-denying service like Christ's, to save men from the sin and ignorance and misery that beset them. We are thus co-workers with God.

It is true, Christian men and women have not done what they ought in the spirit of their beloved Master. We who give this invitation are Christian men, and we confess our guilty shortcoming in this, which is our highest work on earth—our Father's business. It is our fault, not Christ's. He rebukes us; and we call upon ourselves and all who love Him to **follow in His steps**, and labour and pray as He taught us, that the kingdom of God may come upon earth, and that His will may be done on earth **AS IT IS DONE IN HEAVEN**.

Yet, in our town

is not Christ seen in His people

helping the poor, relieving the sick, raising the fallen? If you look around and ask, you will find men and women doing untold service, and making great sacrifices, every day, for Christ's sake. Nearly every good thing in human society to-day comes from the teaching and the spirit of Christ. **Think what the world would be without Christ!** How much better He has made the world; and He will make it vastly better still, so that it shall indeed become the **KINGDOM OF HEAVEN**.

Come and join us in this glorious "business," which we have got in hand, of raising the world nearer heaven, and making all men brothers indeed, whatever their class or their country, for God is the Father of us all. Let us know and do His will; and **poverty, and ignorance, and misery will die** out of the land. **THE KINGDOM OF HEAVEN WILL THEN HAVE COME TO US IN THIS VERY PLACE,**

Christianity and the Well-being of the People.

Letter Convening a Conference on Christian Social Service.

It becomes Christian men and women to study the grave social evils of our time, and to labour unitedly and earnestly for their alleviation and removal.

1. Because the true principles that can alone reform, heal, and elevate society are the principles of God's kingdom, revealed in Christianity, which are Righteousness and Love. **Christianity is the true Social Science.**

2. Because the energies and sympathies engendered of **living faith in Christ** alone suffice to grapple with those evils, to encounter and share the miseries which they inflict, and to pierce with searching and healing touch to the roots from which they spring.

3. Because every Christian is pledged by his own redemption to be **a fellow worker** with Christ and His brethren in the holy work of redeeming his fellow-men and society from every form of evil.

The Christian Church, so far as it is a communion of Christian men and women, receives **gifts of Christ's grace** for the solace of human sorrows, and the lessening of human sin. The leaves of the tree of life planted in the Church are for the healing of the nations. Members of the Church are responsible, as the stewards of these Divine and healing gifts, for their wisest and most effective administration.

THE EVIDENCES BY WHICH CHRIST,

when on earth, proved to men His Divine mission, and revealed to them, as they were able to receive it, His profounder compassion for them in their deeper spiritual needs, and His richer gifts of spiritual healing and life, were His beneficent wonders, His works of mercy to the needy and the outcast. It is also by such evidences that the Christian Church, which is now **His living body** on earth, must still make men know the fulness of His compassion for them, and lead them to realise and understand the fulness of His saving health, which crowns body and spirit alike with the "Eternal Life."

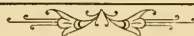
In our time, especially among the working classes, there is a wide-spread impression that Christianity has no reality in it, that it deals only with "the other" world, and not with this; or that, at any rate, it brings no palpable blessing to them here. This is, we believe, a great mistake. **There is scarcely any good thing in modern society but springs from a Christian root.** The multitudinous agencies that labour for the good of men and especially for the good of the poorer classes, are inspired chiefly, if not confessedly, by Christian faith. Yet there has been much in the conduct of Christian people to give rise to this injurious conception of Christianity. Christian preaching and Christian enthusiasm have been sundered too much from the practical social necessities of the time. And what has been done from Christian faith has not been known to flow from that source. If so, we must now endeavour to represent more faithfully the religion of our Lord Jesus Christ, and to shew that **Christianity alone is the true Secularism**, having richest blessings for "the life that now is." We must shew that the mighty inspirations which come into the soul of man from faith in the eternal world, which is "Now" as well as "Hereafter," all quicken and constrain him "to do good and to communicate" in this world—in the living society of men of which he is a member.

The social and philanthropic labours in which Christian men and women must necessarily engage, afford the best field for manifesting the true unity of all Christians who have, with whatever differences of opinion, **the spirit of their Master**—"the enthusiasm of humanity," the desire to do good, and to lessen the miseries of their fellow-men; and who merge their differences of opinion in the face of the darkening evils they would combat, and in the memory of **that great Redeeming Love that saves them**, and sends them, laden with saving blessings, to the needy that suffer and are lost.

Led by these sacred considerations, we have been glad to assist in arranging for a Conference of Christian men and women to be held according to the enclosed programme.

We acknowledge that the study of complicated social problems in the light of Christianity needs to be conducted with wise and earnest thoughtfulness; that our **"ministry of good"** is a Divine service which must tax our best powers of thought, as well as our zeal and endurance, in order that our ministry of good may not be evil spoken of, that it may not be attended with evil ignorantly caused, that it may accomplish effectively and happily the ends that are sought. In our Conference, accordingly, we must look to Him who has given us the **"Spirit of power, of love, and of a sound mind,"** and who giveth liberally the wisdom from above, which is "full of mercy and of good fruits, without partiality and without hypocrisy."

Christian Social Union.



[Letter to one of the Founders of the Scottish Christian Social Union].

I write to express my great delight in the success with which God has crowned your efforts. I believe you are doing more to enrich the religious life of Scotland than we can well conceive, clothing with a full and pure humanity her Divine faith. I am glad also to write to you upon the work of your Union, in answer to your kind invitation for which I am grateful.

FIRST.

I know that you will, as the Christian Social Union of the Church of England has done, prepare tractates and leaflets setting forth in vivid and convincing speech **the Social doctrine of the Gospel**. This may be done, may it not? under two great heads.

1. The teaching of our Lord in regard to the modes and laws of social life, especially as they are set forth in the two pre-eminent doctrines which He taught, viz., the doctrine of the **Kingdom of God**, and the doctrine of the **Fatherhood of God**.

2. By bringing out into full light the guiding and inspiring influence upon the social ministry and mission of the Church of the two cardinal doctrines of her faith, viz., **the doctrines of the Incarnation and of Christ's Redemption**.

What is involved in the doctrine of the **Incarnation** in regard to human relationships and the needs of human society, has been most wisely and powerfully set forth by many members of the Christian Social Union of the Church of England. But it seems to me that the great doctrine of **Redemption** needs also to be specially emphasised, and all that it involves brought home to the conscience of the Church. For is it not in that doctrine that we see Holy Love, by labour and by

sacrifice, revealing and accomplishing the Father's will, and manifesting to the world the righteousness of God through faith—a righteousness which brings men into right relations with God and with one another, and fulfils both the spirit and the duties of those relations? Is not this **sacrificial Love of God** manifest in Christ the burning heart of our Gospel, and the glory which crowns our Divine Lord, making Him the peerless ideal and the inspiration of all Christian life? And it is such love, which redeems us and others from all evil, that is poured from the heart of Christ upon all His followers, so that they long to share something of **His Redeeming service and joy**, and so to share with Him, however humbly, in the work the Father gave Him to do.

Surely it is in dealing with the sorrows and evils of the world that this redeeming spirit of love finds its opportunities of exercise; and it is in dealing with them that we learn also how **the redemption of humanity**, which is our Lord's business, and in which He calls us to serve Him, means not only the winning of individual men and women to the obedience and fellowship of Christ, but also the surrounding them with influences, and the forming of an environment, by which their lives may be healthily and nobly developed. The thought of our age has shown us how no individual can live by himself or for himself, and that human society must be charged with influences which will sustain and quicken the individual.

SECOND.

In addition to such general teaching, it seems to me that there are three subjects to-day on which the Church may give wise and helpful instruction (though it may be only in general terms), and so help at once to ameliorate and brighten the lives of multitudes.

1. The consideration of the mutual relations of **Capital and Labour**, and the varied methods in which Co-operation may be advantageously and safely introduced.

2. The methods by which industries of all kinds might be located in rural districts, and by which in other ways our people may be restored to the health of a country life, so counteracting the tendency towards the monstrous aggregation of our people in cities. Professor Marshall, in his great work on Political Economy, has wisely enforced the former point; and the methods by which **Co-operative Colonies of Peasant Farmers** (which might enjoy all the social and educational advantages of a commune) can be formed are now being earnestly considered.

3. The manner in which employers of labour can promote the health of their employés, and enrich and direct their social life. Leaflets showing what is being done by large firms (such, for instance, as Cadbury's of Birmingham, Lever's of Port Sunlight, Hartley's of Aintree, and Rowntree's of York), would do much at once to inform the mind and conscience of Christian employers, and introduce a vastly better condition of things amongst our working people.

I have not spoken of the great problem of the housing of our people, especially of the poor, because this seems to me to be pre-eminently a civic question, and neither individual Christians nor the Church can do much apart from the action of the Municipality and the State.

THIRD.

The questions given above are questions calling for instruction by means of preaching and tracts. But there are three practical questions of most urgent importance in connection with which I think the Church can work with immediate and effective results for the purifying and elevating of our social life.

1. **The temperance problem**, it seems to me, can be dealt with by us in a practical way, such as has never yet been attempted. It is no use decrying the public-house, so long as we provide nothing brighter and better as a substitute. The need of social fellowship and recreation is a vital human need. I therefore commend to you the papers I enclose, referring to **Social Institutes**. Such Institutes, whether in school buildings, or in mission halls that have been left for larger buildings, or in buildings hired or erected for the purpose, will at once bring song, and music, and bright pictorial teaching, and all sorts of healthy games, to attract tired working men and women in every neighbourhood, and so counteract the present unspeakable evils of our public-house system. These, along with cafés and temperance public-houses of every kind, can be promoted everywhere by our churches at comparatively little expense.

2. **The employment of the destitute**, who drift into our workhouses, and are there hopelessly depraved by indolent and pauper habits, can now be secured at comparatively little expense. The Local Government Board encourages Boards of Guardians to send their able-bodied men who are fit for work into **Training Colonies** and to support them there. The aim of these Colonies is to provide employment for those who are out of work; and especially to save youths and men from the listless apathy generally produced by workhouse life, and to train them to self-respect and self-support. And their method is simple, viz., to combine the health-giving

influences of country life and labour with the discipline and the pleasant quickening social life of a Christian home. I know that in Scotland a Farm Colony has been formed. But I regret that they have there undertaken the full cost of maintaining the men sent to them. Now **that** is the responsibility of the State. It is too great a burden for others to undertake the support of these men during their training. But the State is now willing to do this: and here is a boundless opportunity for the redeeming service of the Church.

I enclose papers respecting our Colonies at Lingfield and Starnthwaite. You will see how there we are also training poor epileptic children sent to us from work-houses,—Boards of Guardians willingly paying all expenses.

3. To me the greatest of all social work to be undertaken by the Church is **the moral care and training of our young people**, especially in their leisure evening hours, during the critical and perilous and formative years of life, after they have left school and begun to work. I send you some pamphlets and leaflets on this subject, but the work has been splendidly begun by the "15" Club Association in Edinburgh. Either by co-operation with Managers of Evening Schools and with School Boards in their Evening Schools, forming Social Clubs on the off evenings, in which music and physical exercises can be freely used, and Social Reading Circles formed; or by opening Social Institutes in Sunday School buildings, for the older scholars of the school and those who have left it, where useful and recreative classes, etc., can be held on the week evenings, the work can now be done with little or no cost to the Church. As the State is prepared to contribute for the teaching of certain subjects in a recreative way, most of the expense of this most needful social work is easily met. **And this work, it seems to me, lies at the root of all social reform.** By it we bridge over for multitudes the deep gulf between childhood and adolescence in which so many are now irretrievably lost.

Pardon the length of this letter. Look over the accompanying papers, and elect anything you may think useful to submit to your meeting next week. May God prosper you infinitely.

Yours, etc.,

J. B. PATON.

April, 1901.

HOME REUNION.

Letter to a Clergyman who was inhibited by his Bishop from Preaching in a Nonconformist Pulpit.



MY DEAR SIR,

JANUARY 5, 1887.

Allow me to indicate certain points which occur to me after perusing carefully the bishop's letter.

1. Does preaching in a Congregational pulpit carry with it the approval of Congregational doctrines, and the repudiation of any special doctrine, or privilege, or "prerogative" position of the Anglican Church? If I preach in a Wesleyan or Presbyterian pulpit, I do not thus signify approval of their polity or repudiate my own Church and its faith, though truly I recognise their Evangelic and Catholic faith, and their rights to fraternal fellowship in it.

Were I an Anglican, I should feel that preaching in a chapel belonging to Congregationalists was no more than speaking in any unlicensed mission-room. To celebrate with them in their place of worship the Holy Communion and to preside over that service of highest worship might, according to some teachers of Anglican doctrine, be a schismatical act; but to preach, which is not a priestly or official act, is different. A bishop of the English Church preaches regularly in Presbyterian churches in Scotland, nor is he rebuked for so doing.

2. The proposition maintained in the bishop's letter—that there has been one National Church in this country from the apostolic, or post-apostolic age, which abides the same, though it has undergone reforming process—is not quite verified by history. The old British Church, so far as its history has been explored, was different in its constitution and ritual from the Church introduced by Augustine, the Roman Missionary. The idea of one Church in a country was a late mediæval conception. **There was one Church in each city, town, or village**, of which for centuries the bishop was the representative, the symbol of its unity, and its authorised ruler. Afterwards the diocese was the one church. Thus, there was the Church at Jerusalem, Antioch, Corinth, &c. And still we speak of the *Roman* Church, not the Italian; whilst in England, as in all parts of Europe, the different missals and regulations or offices of worship—such as the "Sarum" use—show the diverse usages and authorities of the several diocesan Churches.

Granted that these Churches in their Councils spoke on behalf of the Catholic Church in that country, and that thus the Church in England did have, in a sense, a representative unity; this unity exists equally in the Church of Sweden, Norway, Germany, Denmark, Scotland. These Churches underwent reformation as the English Church did, and in ways as honourable; but I fear the bishop would not allow his argument to hold for them and maintain that any other Church—e.g., an Episcopal Church after the usage and law of the English Church—was in those countries a schismatic institution.

3. I have no doubt that the bishop really considers the "catholic" authority and the identity of the English Church to be maintained because of the apostolic succession in the order of her priesthood. Now, upon that I may say—(a) that the English Church nowhere teaches and enjoins the doctrine of apostolic succession as the ground of the validity of her "orders." It is claimed for her that she has it, but it is nowhere taught as part of her authoritative creed. She teaches that there are three offices of ministry (wrongly calling the Episcopate a distinct "order")—viz. bishop, priest or presbyter, and deacon. And in this I may say most Congregational Churches agree, only insisting that **the bishop is but the president of the Presbyters**—one of the Presbyters—in this conforming to the old usage and doctrine of the post-apostolic age. But that the priest has his authority solely from the grace flowing through episcopal hands down from the apostles, and that if this channel were broken the grace of our Lord Jesus Christ and the benefits of His salvation would be wholly and irrevocably lost to mankind, the English Church has not taught.

(b) Now, in regard to this sacerdotal doctrine, which is, notwithstanding, vaguely and very generally held, I would remind the bishop that the Roman and the Greek Churches deny the validity of Anglican orders, believing **the mystic succession** to have been **broken**. (I was present at the Bonn Conference, when representatives of the Old Catholic Church, the Russo-Greek Church, and the Anglican Church discussed this question.)

(c) It seems impossible to believe that the existence of the Church of God should depend upon **this accident of accidents**. Canon Mason, in his volume on the Diocletian persecution, positively considers it a subject of wondering praise that God blinded the eyes of the Emperor against a simple and most efficacious method of at once and absolutely and for ever abolishing the Church of God and shutting up the human race in the blackness of darkness for ever—viz., that he had merely to behead all the bishops of the Church, and thus stop the apostolic succession.

(d) Cardinal Newman, with many great Roman divines, ridicules the notion of "orders" giving existence and validity to the living Church. He says **the living Church gives its validity to "orders."** It is not the fact of apostolic succession that gives them their authority and worth, but the sanction of the living and abiding Church.

(e) The old **primitive doctrine of succession** was that the bishops of certain sees—e.g., Jerusalem, Antioch, Alexandria, Rome, &c., were in the line of a succession of bishops who had occupied the sees of those Churches since the apostolic time. And thus they were in themselves conspicuous evidence that the chain of apostolic testimony and authority and grace *in those Churches* was unbroken.

(f) It is terrible to think that the worst men in the world's history, men like Pope John XXII., should be able to communicate all the powers of sacramental grace—i.e., the full benefits of Salvation, to others as bad as themselves, whilst according to this theory the holiest and most Christlike men—the most obedient in spirit to Christ—summoned to Church office, as the first bishops and elders were, by **the suffrage of the whole body of believing disciples** over whom they bear rule, have no power to speak truth with spiritual authority, or to communicate spiritual grace by prayer and by expressing his sympathy and faith of the fellowship of that Church.

(g) The primitive Catholic doctrine which still lingers in so many usages, and which the Old Catholic Church in Germany has so powerfully enforced, is that **the bishop must be chosen by the Church**, and thus is invested with the spiritual power and authority of the Church whose officer and representative he is—that he is thus the *persona ecclesiae*, and not, as this exaggerated theory of apostolic succession perversely says, that the Church is the "*persona episcopi*."

(h) Does not the bishop see that this theory expressly permits what he so righteously denounces? It is not possible, he says, "for a single man or body of men in recent times to **constitute a New Church at their own pleasure.**" Yet that is exactly what, according to this theory, a bishop who happens to have been consecrated in ways acknowledged by the Roman or the Anglican Church can do. Nay; it is what a priest can do in baptising any number of people, be they whosoever they may, for they really, according to High Church views, are by him constituted a Church—a part of the Catholic Church.

4. The reason why many of us think the English Church is in a favourable position to effect a **re-union of Christendom** is because she has Apostolic orders according to the judgment of many members of the Greek Communion and some of the Roman; whilst, on the other hand, she is a Protestant Church, not teaching or enforcing these "orders" as the ground of qualification and authority in her priests, or as the cause of grace in her sacraments. If she abandon this middle position and take up the strictly sacerdotal position of the Roman Church, then **she forfeits all her advantages** in the future as a possible medium and advocate of such reunion.

5. "The Church is from above," as the bishop says. Here is the doctrine which I, with other Nonconformists, hold. It is the creation of the living, ever-working Spirit of the Lord. **He is the ever present Head of the Church.** His Spirit is the only power that renews its membership and so fashions the Body of the Lord—prepares for Him His Bride. That is our doctrine. But may I venture to say that the bishop interprets his own phrase otherwise, and really means (a) that the derivation of the Church is from the past, the "above" in former times—*i.e.*, it is derived from Apostolic powers devolved upon the Apostles from our Lord, and by them officially and mechanically upon certain successors; and (b) that thus the Church lives in and by its bishops, who create its membership, through the priests whom they ordain to administer its sacraments, and by the act of Confirmation. Against this doctrine I would uphold **the old Catholic faith and doctrine** that Christ's Spirit bloweth as He listeth, that He accompanies with convincing power the truth of Christ, especially when spoken by His spiritual servants; that He, the Eternal Spirit, thus forms the Membership of Christ's Church by quickening a living faith in the souls of men, and by drawing those who are thus quickened into fellowship with each other, in order that they may fulfil together, by the Spirit, in each other, and with each other, **the great obligations and promises of their faith**; and that the presbyters or bishops are to be chosen—for government, for teaching, for the direction and training of each member of the Church in his or her ministry, by the whole Church, so they may act in its name and be living exponents and agents of its spirit and mission.

6. Thus the bishop will see how impossible we deem it that "any single man or body of men in recent times may constitute a new Church at their own pleasure." There is no new Church. There is one only Catholic and Apostolic Church, which is "The Communion of Saints," *i.e.*, of **believers consecrated unto God by their faith in Christ.** The Spirit of Christ alone can form His Church by the quickening of the souls of men to receive and obey His truth. No men, be they Roman priests or Congregational preachers, can form a Church. We altogether repudiate as very blasphemy the notion that the Church of Christ is formed by men. Further, the unity of the Church is given by the one Spirit, in the one faith in the one Lord. We cannot create that unity, but by every obligation of faith and every inspiration of love, we are compelled to manifest it, to cherish it, to seal and keep it as a most precious and a wholly inestimable blessing. Hence I long and strive for every possible means of showing the unity of the Spirit, and pray with most earnest prayer for the time when continually it may be seen by the world that all true Christians are one, and **when the one body of Christ which exists now as always shall be fully disclosed,**

7. Thus the two principles which the bishop thinks to be authoritative principles of the Church of England are principles which I hold with all Evangelical Nonconformists and Protestants: (1) That the Church as a visible, living organism, has lived in an unbroken continuity from the days of our Lord's bodily presence to this day; and (2) that this organism has been and is the true body of Christ; but I add it is so, *just in the measure (a) in which it has permitted and enabled spiritually quickened souls to hold communion with each other, to edify one another and thus to edify the body of Christ; and (b) in which it has been able to reveal Christ to the world and to accomplish His redeeming work in the world.*

The ideal of the church has not been realised in the actual organism which wears its name. So far it has not been the true body of Christ, for, as the bishop says in the statement of his second principle: "Though the Church is Divine" (which surely means in its ideal and because of the Spirit of Christ which animates it), "it has human elements, and so may require pruning—prudent and careful pruning—if it runs into excessive or unhealthy growths." We say, like the bishop, that the actual historical Church did overlay, and darken, and degrade the spiritual life and truth and grace of the true Church by these human corrupting "elements," and that these "elements" should be wisely removed. But we consider that the Church of England was not in the wisest way reformed, and that some corrupting Roman elements remain, and thus, while we say, with the bishop, "The Church of to-day is to be regarded as one with the Church of the New Testament and the primitive ages," we nevertheless think that the Church of England, as reformed, is not "on the exact model of the primitive body." We think **the first English Reformers were nearer the spirit of the primitive Church** than the Reformers of the Laudian age. We think the English Church has modelled herself upon the lines of the fourth century rather than of the first; that the spirit and the agents of the Reformation were not the wisest or most prudent; that, accordingly, the prayer and aim of all of us should be to secure what the bishop desires—viz., that "the Church be **reformed on the exact model of the Primitive body.**" When it is in any sense reformed to be like that model, Nonconformity should and will cease to be.

8. At the same time, few of us claim that our churches are altogether fashioned on that model, we only claim them to be what even Bishop Andrews, the High-Church and holy Bishop of the Reformation age, conceded all non-Episcopal Protestant Churches to be—viz., "**imperfect Churches.**" We consider our Churches to be thus what we also think the Church of England to be, in its present state, "imperfect" as Churches. In many things could I point out such imperfection. But we do think we hold a **vital Church principle** in holding the Headship of Christ over His own Church, not allowing that Headship to be usurped by pope, priest, or king; and we rejoice in that "Catholic faith and spirit" which seeks fellowship and holds intercommunion with all Christian men and Christian Churches that hold **the Catholic Evangelic faith.**

There was a canon of the Nicene Council which forbade any other test of communion in the Catholic Church than the declaration of Christian Verities which it adopted, and denounced any further tests as schismatic. Bishop Wordsworth, in his able vindication of the English Church against Rome, insists that **the Roman Church is the cause of schism** in imposing tests of communion which are not Apostolic or Primitive. That is exactly our vindication as against the Anglican Church. By the law of uniformity; by the doctrine of the Establishment, which surrenders spiritual authority and the appointment of spiritual officers to the Queen and her advisers, or to the purchasers of advowsons and owners of patronage; and, above all, by the doctrine which teaches salvation to be by priestly ordinances, and which makes Episcopal "orders" to be the only title for spiritual office, we consider she has imposed tests of communion which are not to be found in the apostolic Church, or even in the Nicene creed. I do not now complain of these doctrines being held by individual persons or Churches, but I do complain that they are made tests of communion between Churches as branches of the one Catholic Church or of admission through them into the one Church of Christ. That is hard, and I think schismatical. I believe that, as in the Roman Church, **we must have many orders or denominations in the one Church,** in order to give expression and actuality to diverse operations and gifts, and to ritual and doctrinal and ministerial differences which will always be found in the living Church, and I hope that ere long we may arrive at some principle and basis of Catholic inter-communion which will recognise such glorious variety as an evidence of fulness of life, and which, having a breadth like that of the Primitive Church, will give opportunity for us all to **honour and love one another as brethren**—servants of one Lord, quickened by one Spirit, and heirs of one Salvation.

May that time soon come. Quickly, Lord, come in that brightness of Thy coming, so that we who love Thee, and love one another in Thee, may reveal Thee in the oneness of our faith in Thee, which jealously forbids any other faith to hide and weaken that Supreme Faith which alone is **the bond and the seal of an eternal unity.**

I remain, yours faithfully,

J. B. PATON.

SOCIAL REDEMPTIVE WORK.

LETTER TO A MINISTER RESPECTING THE FORMATION OF A UNION OF CHRISTIAN CHURCHES IN HIS TOWN.

MY DEAR SIR,

I was sorry that I could not write you last week. I now fulfil my promise. You will see that the first three general objects of the Union (*see note*) are to create (1) an organ through which the Christian Churches may **unitedly influence public authorities and form public opinion**. The latter can be done by public meeting, by lecture or conference, by the press and the placard. (2) To form **an eye and ear for the Churches** so that they may see and hear the evils that exist in the world round them. All our Churches become absorbed in their routine of work and in their local interests; and their members are often wholly unconscious of what is taking place in the world about them. How can they believe except they see and hear? Such a union as we are proposing would bring the fact of these evils and their extent vividly before the conscience of each member of the Church, and give direction and help as to the ways in which these evils can be met and subdued. (3) The Union would in many ways, by **combining the agencies of the Churches** in practical efforts, sustain them and inspire them, and give effective counsel as to methods of action.

All this is impossible unless the Churches have a union that will be a council of work and warfare, giving them stimulus, support, and guidance.

But it is the fourth general object that seems to me of greatest importance. Let me suppose that **each Church has a special mission district allotted to it**. At present, in our town, and I expect it is the same elsewhere, there are some of the poorest and neediest districts of the town that are not visited or cared for at all, whilst a few others are being visited by four or five Churches; and in both cases alike great evil ensues; in the one case from neglect, and in the other from superabundance of almsgiving and a sort of rivalry which seems almost like canvassing. But if the Churches unite, and each Church had a district allotted to it, **every district in the town would be equally cared for**. Then in such district thus entrusted to one Church, we should all agree that a fervid Gospel mission must be established, which shall be the centre and root of all that is done in the district by that Church. It seems to me, further, that if entrusted with a small district in this way, each Church could deal effectively with the evils which we wish to overcome.

These evils may be arranged under four heads: **Poverty, Ignorance, Sickness, Vice or Crime**. Let us see how each evil may be dealt with. For the first the Church should, I think, put itself in connection with the State official who has to care for the poor. It is grievous to think how little the relieving-officer is conferred with by either Churches or charity organizations. I think that it is most important that in this matter Church and State should be associated. Then **the method which has been proved so useful in Elberfeld might be adopted**: (*see Leaflet No. 12*) one person on behalf of the Church having the care, say, of four families, the object of such person being to serve as a most helpful friend; not so much in the way of almsgiving, which ought to be only rarely bestowed and as the last resort, and generally by some other person than the visitor. This friend should **endeavour to secure work for those that are out of work**, and, if no other way is open, help with the aid of the Guardians the poor to migrate to districts where work can be found. (Probably the Union of Churches would find it necessary to have some place available for the poor of all districts of the town where temporary work is provided for those that are out of work, similar to General Booth's colony.)* In the case of the poor that have to go to the workhouse from any district,

* The Christian Union for Social Service has now (1901) been formed in order to promote the establishment of Training Farm Colonies, where those who are out of work can receive temporary employment, and at the same time be trained to labour on the land, and in other minor outdoor and indoor industries which must accompany ordinary work on the land. The Earl of Meath is the President of this "Christian Union," the Bishop of Hereford, Chairman of Council, and the Rev. J. F. B. Tinsling, B.A., is the Secretary. Address: The Director, Training Colony, Lingfield, Surrey.

the Church, through its visitors, should follow them there, and seek to **brighten and bless the life of the poor in the workhouse.**

2. **Ignorance:** I know no other way of meeting this than by promoting Continuation Schools of a most healthful and attractive kind for the young; to be followed by Social Institutes (*see Leaflet No. 9*) for the young people when they get older, or Evening Homes for girls; and by methods of influencing the reading of people in their homes, such as are adopted by the **National Home Reading Union.** In connection with this reading of the people, I think that most attractive methods might be adopted by means of popular lectures, illustrated by the lantern, to awaken interest in special subjects upon which the people might then be encouraged to read. Then as you will see from the enclosed, they can be helped in their reading by forming them into circles and meeting with them there, so as to explain and illustrate what they are reading. Working men forming a Social Reading Circle to discuss and enjoy what they read often choose their own Leader for one evening or for the Winter Session, and meet in one another's houses—regaling themselves with a cup of coffee, &c. School Boards will usually allow a circle of old scholars to be held in one of their class rooms. (*See Leaflets 5, 6, 7 & 8, Second Series*). Such **reading circles form an admirable opportunity** for the cultivation of pleasant social life among our wage-earning workers, and for others to enter into friendly, social, and helpful relations with them.

3. With regard to **sickness:** It seems to me that the Church in every such district should be the ally of the sanitary officer, and call attention to any want of sanitation in the district: also by methods like those of Miss Octavia Hill, in London, the people might be gradually taught the benefits of ventilation and of cleanliness as conducive to health. But chiefly it is in this sphere of service that the Church can most truly show **the love of Christ to the poorest** by helping them to nurse their sick, and by comforting the blind and deaf and infirm in Christ-like ways. I wrote a paper some years ago on "Women's Work in the Church," in which this point is strongly urged.

4. With regard to **vice and crime,** the Church in each district should keep a watch upon public-houses and places of amusement to see that the law is kept. Remedial and preventive influences and methods are known to all of us, and are stated amongst the special methods of work in the programme of the Union which you have received. I know nothing more effective than the "**Help One Another Society,**" founded by Alderman Palmer, of Reading (*see Leaflet No. 10*). Surely, too, **the Churches of the town ought to have a refuge open every night** for the fallen who wish to turn from their sin; and should seek in the case of first, especially juvenile, offenders, to save them from the contamination of prison. And the Church should meet at the prison-gate those who leave the prison, having perhaps some desire to amend their life, but who can hardly hope to do so if they are met at the gate by their companions seeking to drag them down to their former way.

I only sketch here what is really a great subject, but I am quite sure that if the work were divided, and if it were undertaken in each district under the direction of a council chosen by the Churches, that **we should soon grapple most successfully with the evils that we now deplore;** and thus the Church would show to the world the redeeming power of Christ's love.

With very kind regards,

April, 1891.

I am, yours faithfully,

J. B. PATON.

Leaflets and Papers referred to are published by Messrs. James Clarke & Co., 13 Fleet Street, E.C.

NOTE.—OBJECTS OF THE UNION.—(a) To inform and influence Public Opinion in favour of Temperance and Social Morality, and to sustain the action of our Public Authorities in maintaining these great public interests.

(b) To give information, direction, and practical help to all Congregations connected with the Union in regard to Temperance and Social Morality, and to assist in the formation of Congregational activities for their advancement.

(c) To urge all Christian Churches to combined and separate local efforts in protective, preventive, and rescue work associated with Temperance and Social Morality.

(d) To suggest methods of Evangelistic and Benevolent work, in Mission Districts allotted to the several Churches in the town or district, by which the poorest and neediest may know the Love and Salvation of God.

**A MESSAGE SENT TO AN ASSEMBLY OF YOUNG
CHRISTIAN PEOPLE GATHERED AT AUCKLAND
FROM ALL PARTS OF NEW ZEALAND.**

CONGREGATIONAL INSTITUTE,

NOTTINGHAM, ENGLAND,

JANUARY, 1st, 1898.

MY DEAR YOUNG FRIENDS,

I am delighted to be permitted to send you a short message, assembled as you are in the name and presence of our beloved Lord and Redeemer to consider how you may faithfully honour Him, and fulfil the mission to which He summons you.

To me the gospel and commandment of our Lord sum themselves up in one sentence, a sentence which reveals the meaning and purpose of His life, and the inspiration and law of our lives—Love, intense, yet calm and wise, seeks by sympathy and service and sacrifice to restore men individually and in all social relations to the righteousness of God, that is, to their right relations with God and with one another, and their right doing in those relations.

It is such love, a love which is quick with wise and tender sympathy, and willingly spends itself in service and sacrifice in order to redeem and bless us, and which is therefore divinely named "Grace," that is revealed to us in the life and death of our beloved Lord, and it is such love that He breathes into our hearts if we be truly His. **For if we have not the Spirit of Christ we are none of His.** Let me therefore inscribe for you the highest doctrine of our Faith and the very law of our life in the wonderful words of St. Paul—"As sin hath reigned unto Death, even so might *grace* reign through *Righteousness* unto eternal life through Jesus Christ our Lord." And I will pray for you the prayer of our Lord Himself, when, in the last words He uttered ere He went to Gethsemane, He besought His Father for His disciples "that the love wherewith Thou hast loved Me may be in them and I in them."

Thus, my brethren, my fellow servants and fellow helpers in the redeemed and redeeming Church of our Lord, I plead with you that you will accept this **highest good of life**, which is in very truth the Eternal Life itself, because it is the Life of our God and of his Christ. For the highest good is found in seeking, with the purpose and passion of love—a love kindled within you by the dying, but yet all-conquering and deathless, love of our Lord on the cross—to redeem men from the bondage and curse and death of sin, and to endeavour, by all the influences and means in your power, to restore them to the obedience and fellowship of their Father in heaven.

You are placed in a world where sin has a cruel dominion over the lives of men; and **there is only one power that can face these evils wrought by sin**, and by wise and patient labour can overcome that sin and bring back into the selfish and disordered lives of men the harmony and purity and peace of the Righteousness of God. You have been redeemed, but only that you may be redeemers, with and under our Redeeming Lord. **This is the Father's business** upon which He sent His Son, and upon which He sends us, who are also called to be "sons of God" through faith in the Eternal Son. We thus have become partners with our Father in His great "business." What a glory thus comes upon life when we seek to lift up this world out of the darkness of sin into the light of the Life and the Love of God!

But this work, whilst it should awaken heroic devotion, and should unite us all in a federation of service and brotherhood, so that we may help and inspire and comfort one another, will demand infinite patience and wisdom if it is to be worthily and successfully done. What failures, indeed, will often meet us—failures, leading us to bemoan our weakness and insufficiency, but at the same time calling us to renew our covenant with Him whose grace alone is sufficient for us, and who, out of our very failures, can bring **blessing to ourselves and to those whom we would save.**

Is it not in such faithful and humble, but persistent and victorious service, that we shall not only undo the bonds which enslave the lives of men, and shall help them to overcome the malignant powers of heredity and environment by which many of them are beset; but shall also win for ourselves redemption from selfishness and pride and all uncharitableness, and so grow up into Him in all things who is the Head? In speaking to an earnest social worker, who yet made boast of his Agnosticism, I said, and I repeat the words to you—"To do the good to others that you desire to do needs three great powers, all of which are unknown to you, but which are the powers that give inspiration and guidance and quickening force to the Church of Christ, and to every redeemed servant of Christ. These three powers may be named the three **Is.** **The Law of God** is the good that we seek for men. **The Love** that alone will face and overcome the evils of our time is **the Love of God** revealed in Christ. And we can only fight successfully in this great warfare, in which we seek to subdue all evil and restore again our Father's Kingdom in the world, under **the Leadership of Christ.**"

The Divine Law, the Divine Love, and the Divine Leadership are the powers which uphold and inspire us in the redeeming of the world, and in the bringing of the New Jerusalem down from heaven to earth—this earth which has been baptised by the Blood of the Lamb, and whereon the Spirit of God bloweth to renew and save.

Finally, brethren, "I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

In the fellowship of the Church of Christ,

I remain,

Yours affectionately,

J. B. PATON.

Home Department of the Sunday School.

LETTER TO A MINISTER.

DEAR SIR,

When in Florence I had the pleasure of forming the friendship of Dr. Duncan, of Syracuse, New York State, and he very greatly interested me in the new movement which he has initiated, called "The Home Department of the Sunday School."

I believe that there are great possibilities connected with this movement in our country. I shall be glad to supply you with papers which he gave me concerning this movement in America. In this country, however, I think the movement must be directly associated with the Church as well as with the Sunday School, because, whilst in America as in Wales the Sunday School has large numbers of adult scholars, the Sunday School in this country is almost wholly adapted to children and young people. Now, as we desire especially to draw older people into fellowship with us in Bible reading, this movement cannot be regarded by us simply as an extension of the Sunday School, but as an extension, through the School, of the Church, which invites others to join its members and its children in this pleasant weekly Bible reading. I send you a card which we have issued in this sense from our own Church and School at Park Hill.

Let me now indicate the simple methods and agencies adopted in this movement, and the important results which they are likely to secure.

I.—THE PLAN OF WORK.

A A card is distributed on which is printed upon one side the International S.S. Bible readings for one quarter of the year, and an earnest invitation by the Pastor and Officers of the Church and School to join them every Sunday in reading and meditating on the portion selected for that day. Upon the other side there is a space marked off for the name or names of any who join this fellowship in a district or a class, and other spaces are given for a cross to be placed when the portion for each Sunday has been read.

B These cards are issued quarterly, and are taken by the Pastor or the Visitor who undertakes a district to persons residing in it. The offer of a card is in itself an invitation to read the selected portions of the Bible in association with the children of the Sunday School and members of the Church, and the acceptance of the card is a promise to do so. This promise may be definitely made in writing.

C As the cards have to be renewed every quarter there is a necessity for some communication to be made with each one who joins this department of the School by a visit or by letter, and so an opportunity is opened up for conversation or

correspondence on the portions of the Bible which have been read, or are to be read, and upon the advantages of systematic Bible reading.

D All persons who thus receive cards are placed on the roll of this Department of the Sunday School, and are divided into districts or classes under the care of appointed Visitors or Leaders, who will maintain communication with, and oversight of, those who enter into this fellowship.

E Along with the card there should be given quarterly printed explanatory notes upon the passages to be read, together with a brief exhortation which will bear home the special lesson of each Sunday upon the heart and life of the reader. A quarterly Journal for this object is published, which costs very little. I think, however, that the pictorial leaflets issued by the Religious Tract Society are most admirably suited for this purpose. There is a leaflet for every Sunday, which has at the top a vivid outline picture connected with the lesson of the day. Underneath there is a Golden Text, which may be taken as the keynote of the Sunday's reading and the week's meditation. There are explanatory notes upon each verse which is read, and one or two verses embodying in an emotional and expressive form the prominent spiritual truth of the whole passage. The leaflet also gives selected Bible portions for each day of the week. If only there were added a short hortatory paragraph at the end of each leaflet applying the great lessons of the passage that has been studied to the experience of life these leaflets would be almost perfect; and if the demand for them increased I have no doubt they could be supplied at a very small cost. Those who accept the cards and desire such helps would be expected to pay for their quarterly Journal, or the pictorial leaflets, of which I have spoken.

II.—THE RESULTS LIKELY TO BE ATTAINED.

A I fear that in our congregations, and even amongst our Church members, the habit of systematic Bible reading is not so common as it used to be, and I think that in this simple way it may be to a large extent restored. We cannot ask others outside to join us in this fellowship unless we ourselves enter it, and therefore I think that the members of the congregation, and especially of the Church, should be encouraged and urged to become members of this Home Department of the Sunday School. They would thus come more closely into touch with the Sunday School. The Pastor of Park Hill Church, the Rev. Mr. Crosbie, nearly every Sunday morning makes reference to that day's lesson for the School, which is also the Home Lesson that is being read by the members of the Church. By so doing he brings the Church into very close connexion and sympathy with the School.

B There are great multitudes who cannot come to Church—invalids, mothers chained by family duties, etc.; and there are others who have fallen into the habit of non-attendance at Church, many of whom might yet be induced to engage in this simple exercise of reading a small portion of God's Word every Sabbath. I think that especially parents of the children who come to School might be invited—and in

many cases would be willing—to read and ponder the lesson which their own children are studying at the Sunday School ; and there would be thus formed in many homes a family Bible Reading Union. From these various classes we should increase very largely the number of those who read at least a small portion of the Bible weekly.

C By getting them to do this, which is all we ask them to do, they will be encouraged, and may be induced to read a small portion of the Bible every day. The pictorial leaflets of which I spoke, or other leaflets of a similar kind, would be most helpful towards this end, because they give a selected Bible portion for each day of the week. Or our readers may be invited to become members of the International Bible Reading Union, whose card with the portions for every day during the year only costs a penny.

D By this means a number of people who are quite out of the way, and unattached to any religious body or place of worship, will be led to feel that they belong to some religious body ; and in any case of sickness or other trial, they will know to whom they can refer for spiritual comfort and counsel ; there will be some Church with which they have at least this connection, and so by degrees may be brought into closer sympathy and fellowship with our Churches. To strengthen the tie binding members of this Home Department to the School and the Church, there might be quarterly reunions or friendly gatherings of all its members, together with the pastor of the Church and the teachers of the School. Such meetings would serve to introduce those who are engaged in this Home-reading of the Bible to one another and to the teachers of the School, and they might lead some to desire closer association with the Church. At such gatherings a short illustrative lecture with the lantern upon the portions of Scripture read, or to be read, might be given, awakening interest, and pressing home the lessons of the several portions.

E As the cards will have to be distributed every quarter, the Visitor who distributes them will have an admirable occasion for speaking about the portions of Scripture read, and of introducing religious conversation in a natural way. The visit will not be objectless, as such visits are apt to become.

F You will thus see that I very earnestly desire this movement to be associated in a very distinct manner with the Sunday School, although it should spring from the Church, and be sustained by the co-operation and prayers of the Church. And in order that this bond between the Sunday School and the Home-readings of the Bible may be strengthened, I should suggest (1) that, as in America, the use of the Sunday School Library be offered to the members of the Home Department of the School on the same terms as to its regular scholars, and that they have all other privileges of scholars, being invited to the school pic-nics, anniversaries, concerts, etc. ; (2) that there should be in the Sunday School a Review Sunday once a quarter, when the Pastor or Superintendent or other teacher should review the Bible-readings of the quarter, and on this Sunday all members of the Home Department of the School should be invited to attend, and have special places set apart for them.

All scholars leaving the School, boys and girls going to situations and leaving the neighbourhood, might be induced to join this Department of the School, and so keep up their connection with it. They might receive quarterly cards, and along with them a letter from the Pastor or Superintendent of this Department, and so be made to feel that they were remembered, and that they were still associated in sympathy and prayer with the School and Church of their early days.

This simple scheme of Bible study gives to those who take part in it the stimulus and delight which springs from a sense of fellowship with many other Christian people, and with the children in Sunday Schools throughout the world—together, possibly, with their own children. The International Bible Reading Union, founded by the Sunday School Union, has done much to foster the habit of Bible-reading, and to give the inspiration of fellowship therein. The Home Department of the Sunday School will, I hope, do this to a still greater degree, because the fellowship here is with neighbours and others that are known, and so will be closer and more personal.

I am pleased to say that the Sunday School Union have appointed a Committee to consider the advisability of recommending each School to organize a Home Department. The Wesleyan S.S. Union is considering the same proposal. I earnestly hope that these Unions may see it to be advisable to do so, and may press forward the matter throughout the length and breadth of the land. I am sure that in this simple way we shall be able to restore in multitudes of homes the habit of systematic reading of the Word of God, and shall knit together the Church and the School and numbers who are outside in a most pleasant and sacred fellowship that will sustain and inspire all who enter it, not only in the study of God's Word, but in prayer for one another, that His Word may become the light of our life. With sincere regards,

I remain,

1892.

Yours faithfully,

J. B. PATON.

The Sunday School Union has appointed a Special Committee to engraft this Home Department on all Sunday Schools connected with the Union. Already many Schools have thus enlarged their borders and brought a great number of people into living relations with the Church, and into this pleasant fellowship in Bible Reading. The Secretary of the Sunday School Union will gladly send specimen cards and explanatory leaflets to any who desire them. And the Secretary of the Wesleyan Methodist Sunday School Union writes me as follows:—"Our Committee is intensely in sympathy with this idea, and hopes in time to develop work upon the lines you suggest."

Moral Training in Day & Evening Schools.

✱ How our Elementary Schools (Day and Evening)
may be made more effective in forming the moral
character of the youth of our country. ✱ ✱ ✱ ✱ ✱

22 FOREST ROAD WEST,
NOTTINGHAM.

MY DEAR SIR,

I am very much obliged to you for your kind letter. Many things occur to me in connection with this whole subject. I jot down a few only.

First.—I think that the reading lessons of the school ought to touch the imagination and the emotions in regard to life and character much more than they do. I would therefore have much more **biographical reading, and narratives of adventure of a noble type, and the best fiction**; all of which would give the teacher the opportunity of illustrating and impressing on the mind noble elements of character.

Secondly.—In a similar way I think that **song**, in both day and evening schools, **can be made most effective** in awakening pure and noble sentiment; and that **striking pictures** which appeal to the highest moral sense of children should be placed on the walls of our schools.* These pictures might occasionally be exchanged from one school to another.

Thirdly.—Much of the present evil arises from the worthless and sometimes immoral literature which the children read out of school. I am therefore intensely desirous that the reading lesson of the school should become a central and directing influence in the reading of the elder children at home. At present, home lessons have been entirely abolished. For older children this is an infinite evil, throwing them into the street when they ought to be at home, curtailing their education, and creating a divorce between the home life and the school life. All this is calamitous. I would therefore have the reading class in the upper standards adapted solely to **create a taste for, and the habit of, intelligent, educative, healthful, and enjoyable reading at home**, so as to form an abiding habit when school days are over. This of course applies quite as much to evening schools as to day schools.

Fourthly.—There are two things I am very anxious to see in both day and evening schools.

(a) What may be called a Boys' Guild of Honour, in which these five elements of noble character would be set forth as elements of life in which lads should rejoice, and in which they should strive to excel.

* NOTE.—All those will know what I mean in emphasizing the value of such pictures who have seen Holman Hunt's picture of "Claudio and Isabella," in which the craven fear depicted on Claudio's face when he says, "Death is a fearful thing," is so strikingly contrasted with the bright, calm courage seen in Isabella's face when she responds, "**A Shamed Life is a hateful thing**," or who remember the picture of the "Burning Ship," given as a Christmas Supplement to the *Graphic* two years ago, when the Captain in answer to the boy's appeal that he leave the ship with him, says: "No, my boy! I must be last. That's the way at sea." No boy who has seen these pictures, or such pictures as Watts's "Sir Galahad," and Burne-Jones's "Merciful Knight," can ever forget them, and **the memory will be an inspiration through life.**

1. **Courage.**
2. **Truth.**
3. **Self=command.**
4. **Generous fair play in all games, competitions, etc.**
5. **Chivalry, under the three aspects of—Help to the weak; The rescue of those in danger; The deliverance of those who are in any way oppressed.**

Other attractive features of the Guild should interest and attach the boys that belong to it, and make it, by many varied influences, formative of a true moral instinct and of right conduct.

(b) I am helping to form what I call the **Boys' Life Brigade**, in which, along with ordinary physical drill, there will be special sets of drill for the saving of life from fire, from drowning, and from accident. The Boys' Brigade has in it many fine elements of which I entirely approve, but I think that a still higher note could be put into it if the drill chiefly bore upon the idea of **saving life**. This surely is the highest idea we can have of conduct, and we should let this be so impressed and ingrained as to make it govern the general conception of conduct formed by our scholars.

Fifthly.—In addition to simple, reverent, earnest religious teaching, I would have much more direct and emphatic **moral teaching** of the best kind in schools. Such teaching should appeal to the imagination and the feelings, which are the great factors of conduct, and should deal with the actual relations of life, at home, in work, in companionship, and in all civic relationships.

Sixthly.—The leisure and social life of young people in the day time and in the evening is really the most formative of character. I therefore think that two things are needful.

1. That in every elementary school, just as in our great public schools, the games of the boys should be thoroughly organised, and this organisation should cover not only the games during the day, but the games in the evening also. **The School must seek to extend its influence over the evening hours of the day**, and the organisation of games would permit of a certain organisation of the scholars, such as would give the elder boys some privileges and duties resembling in a small degree those of the Prepositors in public schools.

2. I think that **every day school ought to have an Old Scholars' Association**. On this I have said before,—“It is most desirable to form such Associations in connections with all schools, so that the old scholars may cherish an ‘*esprit de corps*,’ and cultivate loyalty to their own school; and may further, during the most important years of life, be kept in relationship with their former companions and teachers, which will be most helpful to them. The managers of our day schools would be enabled in these Associations, to show interest in the life of the scholars after they have left school.” The basis and bond of this Association might be a Social Reading Circle, in connection with the National Home Reading Union, in which subjects of practical interest and of recreation, as well as ordinary literature, could be conned over and discussed; and thus the **priceless pleasure to be drawn from the best and brightest books** be fully enjoyed. Music and games should have a place in such an association.

With sincere regards,

I remain, yours faithfully,

J. B. PATON.

P.S.—I indicate these things to you roughly, in the earnest hope that you may think out this great problem much more deeply and fully, and may give what assistance you possibly can in this important work.



Social Institutes' Union.

✻ AN URGENT NEED OF THE TIME. ✻

THE object of this Union has been set forth in its various documents. Briefly that object is to promote the formation of Social Clubs or Institutes in the large halls of Board Schools, which are often vacant in the evenings, and which are in many towns found to be most suitable for the purpose because they are so well lighted and heated, and often beautifully decorated. In addition to Board School buildings, the Union seeks to utilise school buildings connected with churches and chapels, and, where no suitable school buildings are available, to promote the hiring or the erection of other buildings for the purposes of Temperance Social Clubs and Institutes.

In several large towns this work is being taken up with much spirit. **In Nottingham five Institutes have been formed.** Two of these are in School Board buildings; one has been founded by the munificence of a gentleman much interested in the working classes, who bought a large mission hall which was for sale, and furnished it suitably; a fourth was formed by a large P.S.A. Society, which bought and equipped a building for the purpose; and the fifth has been formed by a local Temperance Union, which has hired a large hall and other premises at one time connected with a public-house.

In Birmingham, as the following extract from a letter recently received by a friend from Mrs. George Cadbury will show, several have been already formed:—"The accounts of the Social Institutes are most interesting. I daresay you know we have three in surrounding places—Selly Oak, Northfield, and Stirchley; and a men's club in Birmingham in connection with my husband's class, and a boys' in connection with our son's class. Then the Bristol Street Adult School have started a club in an old workshop in a dark part of the town for a set of '**public-house loafers**,' and are getting them in. So their hands are very full. But the idea of using public rooms like the Board Schools is very good indeed. I hope enough will take it up in Birmingham to make it work. The difficulty is to make these bleak buildings look as attractive as the public-houses.* I agree with you that **the work of providing counter attractions is one of the principal items of the Temperance programme.**"

In Stockport, a large P.S.A. Society has erected a handsome building for the purposes of a working men's Social Institute.

This movement is one that must commend itself to every Temperance worker. It is the very foremost necessity of our time to offer a counter attraction to the public-house by providing in a wholesome and most attractive way for the recreation and the social life of the people. **Until this is done we shall fight in vain against the public-house.** Now, there are three considerations which at the present time seem urgently to compel us to provide opportunities for purer and nobler recreation, and for meeting the social needs of the working classes of our country:—

* The halls in these buildings generally have no desks, and are often most spacious, convenient, and attractive. They are well-lighted—sometimes brilliantly, and their walls are usually decorated with striking pictures.

First, the necessity to conserve, and make really effective for life among the people, the best influences engendered in our elementary schools—day and evening. We must make these influences richer, nobler, and more potent; and there are one or two movements on foot for this end. But when the best and most have been done at school, let us remember that we have awakened new tastes and appetites, and we have formed faculties which require development, nurture, guidance, and help. We almost pity the working man in our large towns, living in a tenement house, with no opportunities of higher social life and of purer recreation. The public-house and the music-hall are open to him; but what else? **A responsibility rests upon us to preserve and nourish the better germinant life which begins to open at school—to give it soil and sunshine, stimulus and environment.**

Secondly, let us remember that it is the evening social and leisure life of the people which is the most important in forming moral habit and character. When at work the mind is occupied. After work, when effort is relaxed, the mind hangs loose, ready to be played on. It is then open and receptive to the influences that pour upon it from associates and surroundings. **We have not yet realised the importance of these social hours**, and the necessity of filling them brightly and recreatively so as to quicken intelligence and elevate taste.

Thirdly, the demand for shorter hours of labour, which has already produced such great changes in the day's work and increased the leisure time of our people, together with the higher wages which have given them more money to spend, has created at once a great peril and a great opportunity. **Doubtless these two causes explain the fact that our drink bill mounts up yearly**, despite all efforts for the promotion of Temperance.

The object of the Social Institutes Union is, however, not merely to increase the number of these Clubs and Institutes throughout the land; it seeks also to assist and direct those that conduct these Institutes as to the kind of entertainment and instruction that are given in them. There is always the danger that Social Clubs and Institutes, even though formed on Temperance lines, will swiftly degenerate in moral tone and influence unless they are stimulated and helped to seek in thoroughly popular and attractive ways some higher educational and social advantages. **It is the aim of the Union, therefore, to develop these Institutes in such a way that the social and recreative elements shall awaken the desire for higher interests, and so tend to brighten and ennoble life in its personal, social, and civic aspects.**

A.D. 1901.

Mr. E. Gilbert, the Secretary of the National Adult Sunday School Union, has written me saying:—"The great load on the minds of our schools at present is how to provide substitutes for the public house. It is little to take pledges, if we cannot help men to keep them."

He also informs me that in 18 months 100 Social Institutes have been formed in connection with the Adult Schools.

In a letter to the General Secretary of the Social Institutes' Union Sir Oliver Lodge says:—"The idea of SOCIAL INSTITUTES for recreation and utilisation of leisure ranks among the most hopeful methods of attacking the forlorn gambling and excessive drinking habits of this country. It is an indirect method of attack, and therefore wise. The way to expel a bad spirit permanently is to occupy his place worthily: and until homes are more home-like, and rational family life more possible, Social Institutes and Clubs, not too narrowly or over-governed, must supply the deficiency. These places should be self-governed as far as possible, and should be made sufficiently attractive to give the handworker something to look forward to at the end of his day's toil: something that will refresh and interest him, and give him something to think about during another day.

A.D. 1906.

NON-POLITICAL, UNSECTARIAN, MUNICIPAL COMMON ROOMS FOR THE PEOPLE.

The Social Institutes Union seeks to make School Board Buildings, with their spacious Halls, Centres of Pleasant Social Life and of popular educational influence for the working people of this country. These Halls have been let by the London and other Boards at a rate which covers the cost of fire, lighting, and attendance. If no School Board building is available, convenient and comfortable rooms may be found in connection with churches and chapels, or they may be otherwise hired at a small cost.

"THESE SOCIAL INSTITUTES will be in truth people's palaces, formed for the delight of the people, as well as for their practical instruction in things that belong to their daily life. They will be situated, too, in those districts that are the most densely crowded and need most the brightness of social pleasures and the useful help for the work of life which they give."—*Extract from Letter.*

All Classes held in the Social Institutes will be conducted in as popular and interesting a manner as possible, so as to attract and benefit those who have been at work all day. They will also give helpful preparation for the Evening and Social Hours of life, as well as its Working Hours, and so lead men to the true enjoyment of life, as well as to greater skill in the work of life and a higher sense of its duties.

PROGRAMME.

I. SOCIAL AND RECREATIVE.

MEN'S LARGE SOCIAL CLUB-ROOM,

IN WHICH THERE WILL BE

Newspapers, Illustrated Papers, and Magazines.

Draughts, Chess, and other kinds of games.

A Billiard Table and a Bagatelle Board.

A Refreshment Bar, with excellent Coffee, Cocoa, and other refreshments.

A Piano, so that there may be occasional music, with songs and recitations during the evening.

It is proposed to form special Clubs for the following Games, Sports, and other recreations, in order to promote good fellowship and discipline, to encourage skill and knowledge, and to arrange competitions between their own members and with other clubs:—

Chess and Draughts Clubs.

Football and Cricket Clubs.

Harriers' Club.

Ramblers' and Natural History Clubs.

Swimming Club.

Cycling Club.

For younger men physical exercises will be encouraged, including Swedish Drill, Indian Clubs, Life-Saving Drill, Fire Drill, &c.

It is hoped that other clubs may be formed. Each club will appoint its own officers and frame its own rules, subject to the approval of the Local Committee.

A Benefit Club and Christmas Club will be formed; also a Savings Bank and, whenever possible, a People's Bank, of the kind found so useful on the Continent.

A Choral Society will be formed, as soon as possible, for all in the neighbourhood who are fond of singing and who wish to join. It will be in connection with the Vocal Music Class.

One or more pleasant *Social Reading Circles* will be formed in connection with the National Home Reading Union. These Circles will deal only with interesting recreative or practical subjects, which will be freely discussed by the members, and will be occasionally illustrated by lantern pictures and talks.

Every Saturday Evening there will be either a Public Concert, or a Social Gathering for the wives, friends, and families of members.

Rooms will be available for all Benefit, Trades Union, Co-operative and other Societies whose members are members of the Institute.

Fee of Membership is 2d. a week, or 2s. a quarter, payable in advance; 3d. is paid on admission for Member's Ticket and bound copy of rules. Members are admitted **at half-price** to all Lectures and Entertainments for which a charge is made.

II. EDUCATIONAL.

The following Classes will be formed as soon as a sufficient number of members join:—

1.

To promote the Higher Social pleasures of life—
A Class on Vocal Music, associated with a Men's Choir and a Choral Society.

Classes in Instrumental Music, for the Violin, Flute, and Brass Instruments in connection with a Brass Band, and for other instruments as desired.

A Class for Elocution and Dramatic Reading.

2.

To aid in the Business of life—
Workshop Arithmetic and Mensuration.

Workshop Mechanics.

Workshop Drawing, Brush and Colour Work and Designing.

(These will help all Working Men, whatever their trade, to do their work more pleasantly and skilfully).

The Science of Sound applied to the making of the Piano-forte (a local industry) and other Musical Instruments; illustrated by experiments and Lantern Pictures.

Shorthand and Book-keeping.

3.

Classes for subjects of general interest—
Pictures of Places—especially places that the newspapers of the week are writing about; illustrated by the Lantern.

Topics of the Day—Modern History, taught and illustrated in reference to the chief historical events of the present time.

Science of Everyday Life, with numerous experiments, which everyone can make for himself.

Health of the Body, the Home, and the City.

Ambulance, with Stretcher Drill, and first aid in dealing with accidents of all kinds.

Life and Duties of the Citizen. This course deals with the functions of Government, the growth of the Empire, Social Problems, Trades Unions, &c. There will be lantern illustrations, and discussion will be allowed at the close of each class.

There will be a Course of Popular Lectures delivered by a distinguished Lecturer in connection with the London Council for University Extension.

Federation of Provincial Branches.

To make these Social Institutes thoroughly successful the programme must be varied and attractive, so as to suit different needs and tastes. Social Institutes for Women must, of course, have a special programme suited to them. There must be a capable and energetic Manager or Secretary present every evening, and an active local Committee, of which the majority should be elected by the members of the Club.

There ought also to be in each town or district a large Central Committee, consisting of representatives of each local Institute and of others who are interested in this Social and Temperance Work; such a Central Committee will give guidance and help to a local Institute if any difficulty occurs, will open new Institutes, and will sustain public interest in the movement.

It is also most advisable that all Social Institutes in the country should be affiliated with the Social Institutes Union. The advantages of this affiliation are set forth in the following statement:—

The main aim of such federation is to secure and extend throughout the groups of linked local Institutes the benefits of active co-operation, in providing—

- (1) **The Moral Support** and stimulus of a combined and united movement.
- (2) **Facilities for Recreation**, to be shared by all affiliated Institutes in such matters as Co-operative Holidays, Cycling and Photograph Clubs, and so forth.
- (3) **Educational Advantages**, by way of type-written illustrated Lectures specially adapted to local needs, the provision and interchange of lantern slides, library boxes, etc.
- (4) **Apparatus** and general equipment on the best terms.

Thus—

When the persons interested in the founding of a centre have signified their intention of bringing the projected Institute into affiliation with the Central Organization, advice and assistance will be afforded towards—

- (A) **Organization and Equipment**, by the supply of **Leaflets** and all needful propagandist matter.

Instructions as to methods of approach to Local Governing Bodies and Advice in the formation of preliminary Committees.

In special cases, where the need is clearly shown, a Deputation from Headquarters may be provided to address meetings or wait on local authorities, in conjunction with the Organising Committee appointed for the purpose.

The Central Body will secure **special terms** for the supply of the various items of outfit—gymnastic apparatus, pianos, billiard tables, games, music books, and the like.

- (B) **The Social and Educational Programme, and the General Conduct of an Institute.**

The Headquarter Committee will give practical advice and assistance from the outset, supplying, from time to time, reports, occasional papers, and specimen programmes of affiliated Institutes in London and the Provinces, seeking thus to stimulate and maintain a high level of wisely varied social and recreative interests among its members.

Through its relations with such bodies as the London and Provincial School Boards, the County Councils, the University Extension Society, the British Empire League, and other similar organizations which provide classes and lectures, the S.I.U. is in a position to help forward the educative aims of its affiliated Institutes in many directions.

Fuller information, and help in the formation and working of Social Institutes, will be given by the Secretary of the Social Institutes Union, Smith Memorial Institute, Portugal Street, Kingsway, W.C.

E. H. LEE, PRINTER, 71 UPPER PARLIAMENT STREET, NOTTINGHAM.

This Leaflet sent by the Printer in packets for distribution :
50 for 1/- ; 250 for 4/- ; 1000 for 12/6.

HOW TO SAVE THE DRUNKARD.

“Help One Another” Society.

This Society was founded by the late Alderman Palmer, of Reading. The work contemplated by it is pre-eminently suited to our P.S.A. and Adult Sunday Classes, for it is a work in which they can nobly fulfil their best service to the working people of this country, and the highest ideal of their own brotherhood. But it is also a work which might be undertaken by a “Rescue” Band of young Christian men and women in every Church.

According to Mr. Palmer’s idea, two societies were formed in each district, one for men and the other for women. One of these he called the “Help Myself” Society, and the other the “Help One Another” Society. I think the double name was a misfortune, because the objects sought by both were identical. The phrase “Help Myself” does not evoke the same inspiration, or reveal the same Christian purpose, as the phrase “Help One Another;” and surely it is in helping one another that we most effectively help ourselves in the Christian life. The five agencies of these societies are like the five fingers of a helping and redeeming hand, by which the weakest and most depraved may be reached, uplifted, and saved.

I. There is the GOSPEL TEMPERANCE SERVICE, held every Sunday evening, and open to both men and women. It is thus confessed that the heart of a redemptive mission in any drink-desolated district must be the love of God revealed in the gift and sacrifice of His beloved Son. At first, probably, this service would often have to be held in the open air, but it is wonderful to find how readily cottages will be opened even in our slums to men and women who are filled with the sympathy of the Cross.

II. The SATURDAY EVENING CONCERT, held *every* Saturday evening.—This is of the utmost importance. It is when the week’s work is done, and the week’s wage is won, that the **temptation of the public-house is strongest**, and the debauch of Saturday night leads almost inevitably to the continuance of the debauch on Sunday. To allure men and women who, after their hard week’s work, need the refreshments of pleasure and of social fellowship, it is necessary to provide some opportunity of social entertainment. In such an entertainment, song, and recitation, and music may fitly be sandwiched by five or ten minutes of earnest talk by a speaker who knows how to stir the mind by quickening and piercing words—words which may be humorous or pathetic, but which should show vividly the folly and the curse of the drinking habit. I have heard also, in the recitation and song of such Saturday evening entertainments, thrilling stories and touching songs setting forth the heroism of noble deeds, and the pathos of sorrow in homes blighted by sin. These things have moved the hearts of all, and would abide in the memory more surely than even the passionate appeal of the Sunday sermon. I have seen, too, the interest with which men and women have listened to their own children reciting stories which made tears flow and hearts burn on account of wrong done through the selfish cowardice of the drunkard or the gambler.

III. A MONTHLY TEA, *to which every member invites as a guest one who is either a drunkard or in danger of becoming a drunkard.* This is the specific feature of Mr. Palmer’s Society, and in its wisdom and efficiency there seems to me something of the note of genius. In some cases the tea is given free to all members who bring such a guest with them. The guest serves as their ticket of admission. Sometimes the member is charged sixpence, *i.e.*,

fourpence for the cost of the tea and twopence towards the expense of his guest. Friends of the Society—never wanting for such an object—make up the difference. Once in the room, the company is arranged at tables, guests and hosts sitting alternately. The guest, being thus sandwiched between two members, cannot conveniently withdraw until the meeting is over. The object of this tea is partly to create a warm social atmosphere and to draw out kindly hearts in sympathy, but also to give opportunity for such earnest appeals as will prick the conscience and kindle nobler feeling, and for conveying sound instruction upon the evils of drink in relation to health and character, to the home and to the State. The meeting should be as **bright, social, and attractive** as it can be made, and song and music should play the leading part. It seems to me that those who are being sought for may be most easily won by an invitation to such an evening, and when they have been induced to come, placed as they are amongst friends who are seeking to save them from the direst of all calamities, there will be an opportunity of doing more for them, and of producing a more profound and abiding impression, than in almost any other way. To have them for a whole evening under such an influence cannot but awaken conviction and lead to decision.

IV. THE EVENING COMPANIONSHIP.—It is here that the redeeming spirit of a "Help One Another" Society will be most fully tested, and will achieve its fullest blessing. Many will be got to sign the pledge at the Monthly Tea, at the Gospel Mission, or at the Saturday Evening Concert. But what then? The struggle to that man or woman comes after. It is in the lonesome evening, when they are tempted to go and see their old associates, and when in walking the streets they pass their old haunts in the gin-palace or public-house—it is then that the fierce ordeal has to be faced. However strong a man's desire, and even his resolution, his will has been weakened, it may be by years of selfish indulgence. At such times **he will totter as a bowing wall** unless supported by the loving companionship of those who have gone out to help and save their neighbour and their brother. So it seems to me that those who enter upon this mission must be prepared to go as companions to these men; to spend the evening with them; to create new interests for them—social, civil, and, it may be, educational—and to stand by them during possibly long weeks, until the ordeal has been passed, the will has been strengthened, nobler elements of social life have been introduced, and Christ's victory has been won.

V. A QUARTERLY FESTIVAL.—This gathering is a happy inspiration on the part of Mr. Palmer. Every quarter the two sections of the "Help One Another" Society hold a united—and in a sense a festival—meeting. He knew that in fighting this great foe **enthusiasm needed to be kept aflame**, that the spirit of courage and combat needed to be aroused. He saw that in other great causes men and women were cheered and uplifted by the sound of trumpets and the show of banners, and he felt therefore that in this crusade, in storming the stronghold of Satan in our slums, there ought to be much of what we mean by a *festival display*, when speech and song and the shout of the people are mixed with the call of stirring music.

In such a festival the past might be reviewed and future plans set forth. Men and women redeemed from the slavery of vice would give their testimony and renew their vow to help in redeeming others, and every member of the Church who formed this corps for such redemptive service would **be fired and tempered afresh** for work—so difficult and yet so glorious.

These five agencies—the "Gospel Temperance Service," the "Saturday Evening Entertainment," the "Monthly Tea" for invited guests, the "Evening Companionship," and the "Quarterly Festival" make up **the Plan of Campaign** in Mr. Palmer's Crusade for the uplifting and saving of our fallen or tempted brothers and sisters. Let all our Churches together with our P.S.A. and Adult Sunday Classes send out bands of men and women to join such a crusade under the "Banner of the Cross."

How to Control the Drink Traffic.

✱ Prospectus of the First Company formed in
England to conduct Public Houses on the Gothen-
burg Plan. ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱ ✱

The Gothenburg plan of conducting public-houses has attracted great attention in this country, because of the remarkable change that it has wrought for good in Gothenburg and other Swedish towns, and because of the good sense, simplicity, and effectiveness of its methods.

In the town of Gothenburg a Company was formed of persons who were wishful to promote the public good, and who gave security in the very constitution of the Company that **they would not use the public traffic in drink to advance their own interests.** The Town Council of that town has the disposal of all licensed houses, and gave them to the Company which had been formed to manage them on the following principles:—

I. With respect to the Company itself.

- (1) It is pledged only to receive interest of 5 per cent. on its capital, and not to seek profits for itself. The Company is thus secured against any temptation from pecuniary gain, which would lead them to take unfair advantage of their position, so as either to adulterate the drinks they sell or to urge the sale of them unduly.
- (2) **All profits that are made are handed over to the Corporation.** It seems a public wrong that a public licence given to a house should immensely enhance its value, and that yet the public should not receive or share the wealth which it creates. **It is not right that the public authority should create a private monopoly,** and treble or quadruple the worth of private property, so that it yields large pecuniary returns to its owner, whilst the public gets none. Further, there are doubtless heavy public charges which are occasioned directly or indirectly by this traffic, especially as it is now conducted. It is only right, therefore, that whatever profits accrue from the traffic should be a set-off against these charges. According to the Gothenburg plan, all profits derived from this traffic belong to the public authority that creates it, regulates it, and bears all the expenses directly or indirectly caused by it.

II. With regard to the public-houses which are conducted by the Company.

- (1) That each public-house shall be suitably furnished, be scrupulously clean, and be respectably managed.

ciated with him in each district a body of citizens whom I would call "**Associate Guardians.**" They should be authorised by the Guardians to act under their instructions. They would be associated in the closest manner with the Relieving Officer of the district, having it as their special duty to co-operate with him in making the needful scrutiny of each application for relief, and to confer with him as to the nature and extent of relief which should be given.

The advantage of this co-operation in outdoor relief of an authorised body of helpers whose position is officially recognised is threefold:—(1) At present the Relieving Officer, because of the amount of work that he has to do and the kind of people among whom he is called to minister, is apt to become **callous and brusque**. The association of the Relieving Officer with respectable citizens, who share with him his onerous duties, would at once alter his tone and develop **new sympathy and kindlier feeling**. (2) The Relieving Officer would also himself be greatly relieved, being assisted by such efficient and expert helpers in making the necessary inquiries and in administering the required relief. And (3) those who seek relief would often be assisted in a much better way than by merely receiving a weekly dole of alms.

Many of the poor seek WORK, not alms, and if wise arrangements were made and some special effort put forth by people qualified and authorised to do so, they would often obtain work and so be restored to independence. In many other cases the Associate Guardians would evoke the sympathy and help of the relatives and friends of those they visit, and in this way the family spirit would be cherished and a deeper note given to friendly service. If relief is to be given to old and deserving people in their own homes, as seems now to be generally desired, it will be advisable, if not necessary, that these old and deserving people should be handled and dealt with by other than the merely official Relieving Officer. **Public charity to them must be clothed in sympathy**, and ministered with the respect due to age.

Of course it must be quite understood that these Associate Guardians, as in Germany, shall give themselves a certain training for this service, so as to do it wisely, regularly, and efficiently, and not produce evils that would immediately ensue if the work was done in an irregular, impulsive, and ill-directed manner. To this end it would be necessary that those acting in one district should meet at special times and confer with the Relieving Officer concerning the cases they deal with, and that they should act in harmony with, and under the direction of, the Guardians whom they serve. The Guardians and their associate helpers must arrange together **definite plans of action**, and lay down certain principles that will guide them in their procedure in different kinds of cases. The Associate Guardians would practically do the work which Guardians themselves might be expected to do, but for various reasons cannot. In certain cases Guardians already invite the co-operation of outside persons and bodies to assist them in various departments of their work. My suggestion would, therefore, merely be a development of this principle.

A final word. I may say that I think the churches and other associations in every town and district might be invited to select a few persons who would undertake this civic and humane service on behalf of the poor, while districts that are richer in persons qualified for such service might associate with those that are poorer.

The Growth of Juvenile Crime and Immorality in European Countries.

A MENACE TO MODERN CIVILISATION.

(*A letter addressed to leading Educationists in France. Reprinted from
"OUTRE-MANCHE," May, 1906.*)

La lettre suivante nous ayant été adressée, nous ne pouvons mieux faire que de la publier in-extenso. Il s'agit de l'un des problèmes les plus troublants de notre époque. Les lecteurs d'Outre-Manche peuvent également observer avec intérêt le caractère d'une initiative qui nous vient d'Angleterre. Nous accueillerions avec plaisir toutes les réflexions qui pourraient nous être suggérées par lettre sur le fond et sur l'esprit de cette tentative.

EDITOR OF "OUTRE-MANCHE."

Dear Sir,

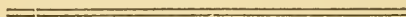
The growth of Juvenile Crime and Immorality is perhaps the most alarming portent of our time. (*See Footnote.*) Unhappily, whilst some countries suffer more than others from this calamitous evil, it darkens and threatens all civilised countries. To thoughtful and earnest people in every country, it appears to menace modern civilisation. Unless by prompt and resolute effort, in which the best energies of every country are united, this evil is combated, it forebodes disaster and decadence to those countries over which its ominous shadow is cast. Deeper than any political or economic and industrial interest, lies the moral character of the people; for this alone constitutes the permanent basis and guarantee of all other elements of national well-being. At present it seems as if the growing immorality of its youth induced by many causes were the despair of our time. On the other hand we know with absolute certainty that the hope of every country in regard to the moral temper and physical vigour of the people, can alone rest in the effective moral and physical training of *its youth*. A movement has originated in England, to which the Government through the Board of Education has given striking evidence of its sympathy and support, to promote and ensure a more effective and thorough moral training in its Day and Continuation Schools;

Note.—See especially an article by Mr. Fouillée in the *Revue des Deux Mondes*, January 15th, 1897, entitled "Juvenile Criminals—the School and the Press."

presence, that has a care of them, that seeks to redeem from the evil that besets them, that lifts up them that are bowed down, that bends with a bright, heavenly compassion over their misery, and lays a healing, soothing touch on their sickness. There is much and able preaching in the Churches. They trust to the utterance, often emphatic and powerful, of the doctrines of the Gospel; but yet there is somewhat wanting. There is the **word of Love**, but where, we ask, are the **mighty works of Love** that shall be **the symbols of their faith**, and **wonders drawing the people**? These evidences of the divinity of the Church, and these needful influences of the Church in evangelising the world must be restored. To this end may our Churches everywhere be inspired of faith, and arise to lay hold on the promise and power of their risen and victorious Lord, and accomplish

GREATER WORKS THAN THOSE

which He wrought in the days of His flesh for the healing of the world's maladies and the comforting of its sorrows.



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John xiv. 12.

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